
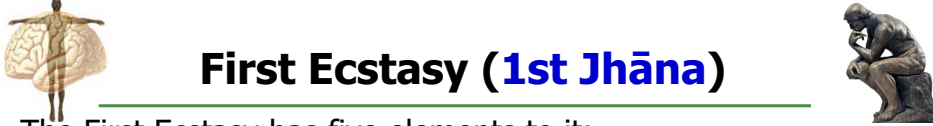
 **PAÑICCA-SAMUPPĀDA**
(Antecedental Concurrence) 

Sanskrit: **“Pratītyasamutpāda”**

- **“Prati”** = coming before, preceding
- **“Itya”** = being
- **“Sam”** = simultaneous
- **“Utpāda”** = coming into being, arising

- There are 3 kinds of Antecedences:
 - I. Spatial** – eg. a row of marbles where one comes before the other;
 - II. Temporal** – eg. A melody where one note comes before the other;
 - III. Logical** – eg. A series of numbers in logical sequence: 1, 2, 3... etc.
- **Pañicca-Samuppāda** is about logical antecedence.

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First Ecstasy (1st Jhāna)

The First Ecstasy has five elements to it:

- 1) **Inference (vitakka)**
 - **Vitakka** is the process of arriving at a conclusion based on rational deduction;
- 2) **Inquiry (vicāra)**
 - **Vicāra** is the process of examining and questioning about the meaning of the perceived object;
- 3) **Cognitive Contentment (pīti)**
 - **Pīti** is state of cognitive satisfaction (happiness) resulting from the freedom from emotional excitement;
- 4) **Comfort (sukha)**
 - **Sukha** is the state of complete relaxation of the muscles of the body due to the absence of emotional excitement;
- 5) **Cognitive Consonance (ekaggatā)**
 - **Ekaggatā** is the stillness of mind that is completely free from mental conflict between the affective activity (**citta**) and the cognitive activity (**mano**) which is freedom from cognitive dissonance (vicikicchā).



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Gradual Withdrawal Of Affective Process (Citta)

1 st Jhāna	2 nd Jhāna	3 rd Jhāna	4 th Jhāna
Inference (vitakka)			
Inquiry (vicāra)			
Cognitive Contentment (pīti)	Cognitive Contentment (pīti)		
Comfort (sukha)	Comfort (sukha)	Comfort (sukha)	
Cognitive Consonance (ekaggatā)	Cognitive Consonance (ekaggatā)	Cognitive Consonance (ekaggatā)	Cognitive Consonance (ekaggatā)

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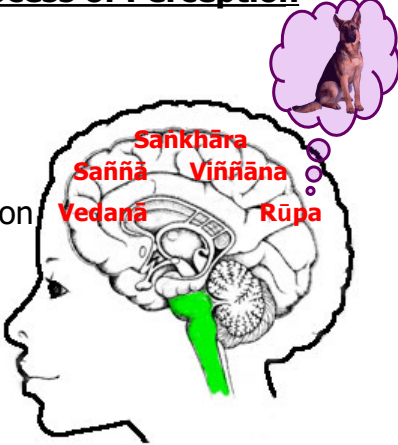



THE PROCESS OF PERCEPTION

PAÑCA-KHANDHA (traditionally "the 5 aggregates")

The 5 Constituents of the Process of Perception



1. **Vedanā** – Feeling
2. **Saññā** – Sensation
3. **Saṅkhāra** – Mental Construction
4. **Viññāna** – Perception
5. **Rūpa** – Mental Image



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Slide 5

THE 5 SENSES


Reflected light entering the eyes

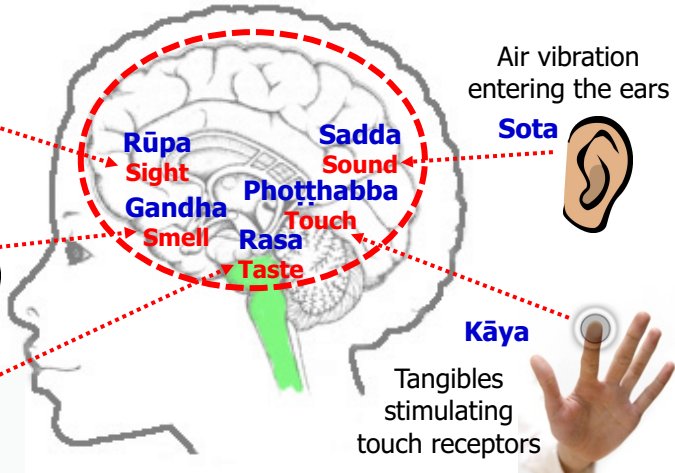
Cakkhu



Air vibration entering the ears


Sota






Odor entering the nose

Ghāna




Flavour touching the tongue

Jivhā



Tangibles stimulating touch receptors

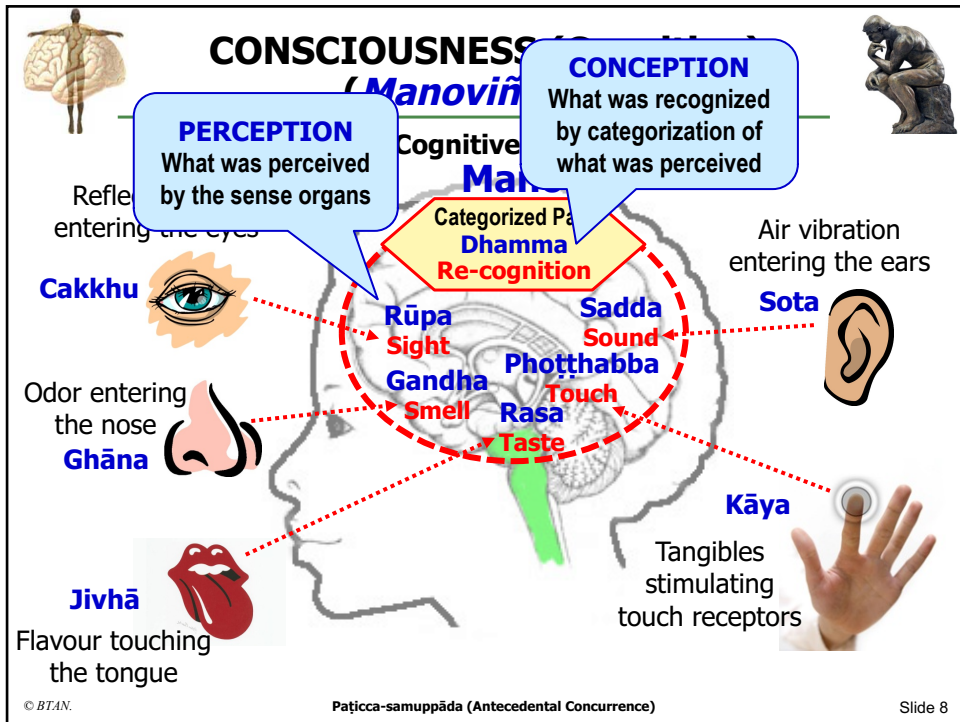
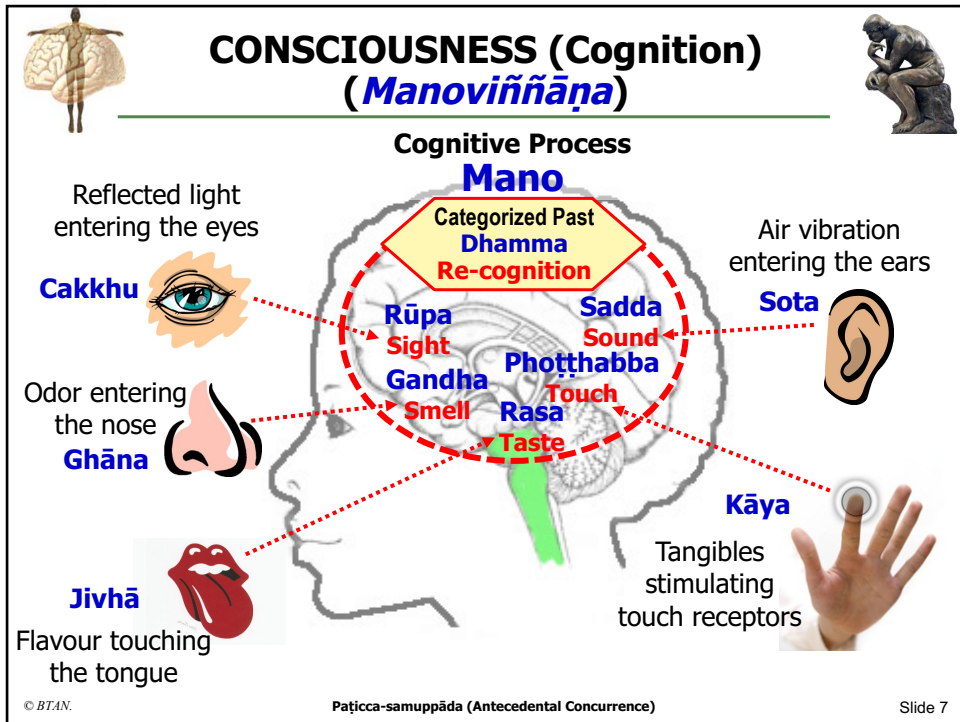
Kāya

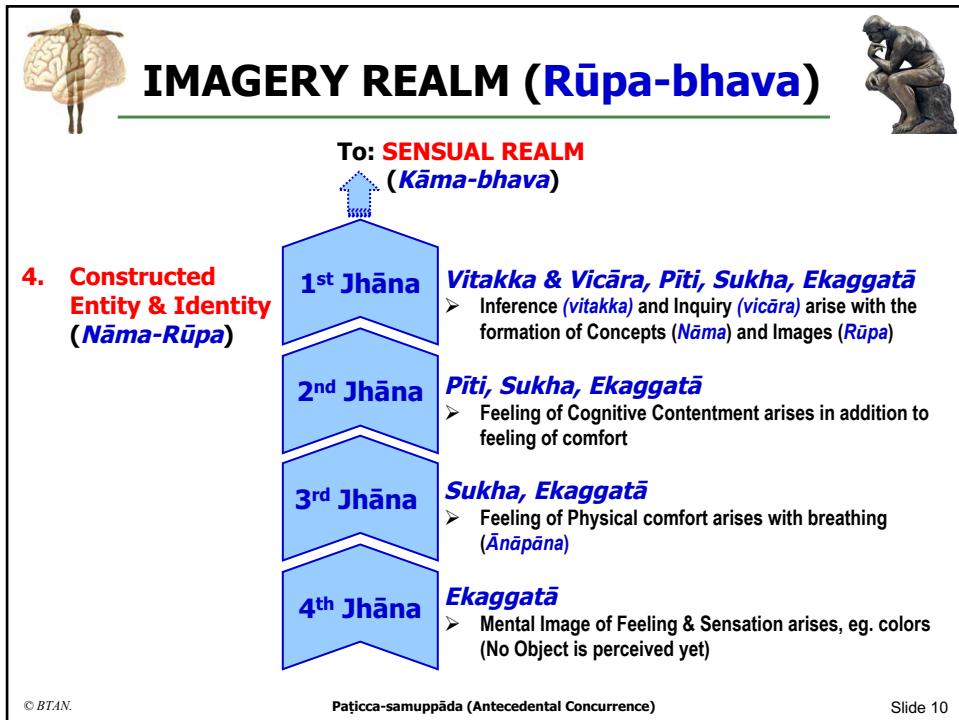
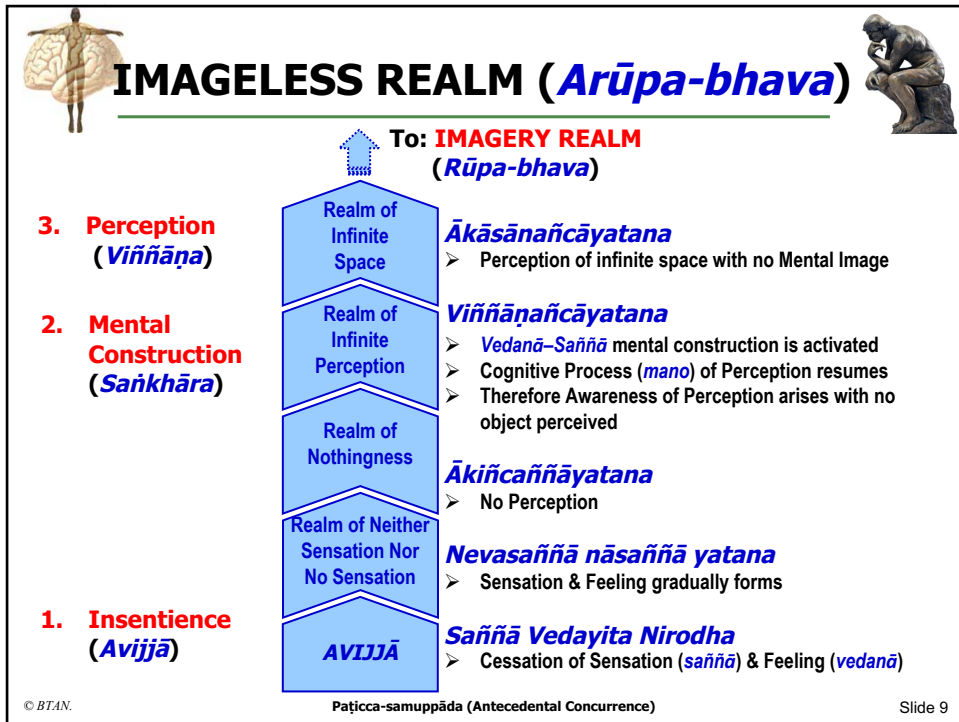



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SENSUAL REALM (Kāma-bhava)

To: **EXISTENCE**
(*Bhava*)

8. Emotional Reaction
(*Tanhā*)

7. Feeling
(*Vedanā*)

6. Cognition: consciousness of the Objective
(*Phassa*)

5. Six Sensual Realms
(*Salāyatana*)

Emotional Reaction

- Affective Process (*Citta*) begins
- *KĀMA-TANHĀ*
- *BHAVA-TANHĀ*
- *VIBHAVA-TANHĀ*
- Discrimination of Experience into Subjective and Objective experiences (no personalization yet)


Experience of Feeling

- Experience of Feeling with no emotional arousal

Cognition

Six Sensual Realms

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EXISTENCE (*Bhava*)

SAMSĀRA

12. Aging & Death
(*Jarā-Marana*)

11. Birth
(*Jāti*)

10. Existence
(*Bhava*)

9. Personalization of Subjective
(*Upādāna*)

Aging & Death

- Between birth and death is Aging
- This notion of Existence in Space & Time leads to the experience of Insecurity (*Dukkha*)

Birth

- Memory creates the Past of the Self beginning with the Birth of the Body
- Imagination creates the Future of the Body ending in Death

Existence

- Body and experience of the body become the "Self"
- Being Self (*Atta*) in the World (*Loka*)
- Existential Thinking
- Space & Time are products of Existential Thinking

Personalization

- Dichotomy of Experience into Subjective and Objective
- Subjective (*Upādāna*) is personalized
- Objective (*Anupādāna*) is alienated

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